The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER | No. 6164 | Saturday, August 27th, 1960 | Price 4d.

COLD WAR ON TRIAL

IN the queer Moscow trial it was not Powers in the dock, it was the cold war. The American airman, like a good many other people in the strange shadowy world of the intelligence services, took risks and was paid for them. Good fortune failed him, and his fate was a part of the risks for which he was paid.

The Russians, of course, have made the best propaganda they could out of the incident. But it was not all propaganda. According to Russian standards everything was carried out fairly with the eyes of the world upon the trial. And it is doubtful if the world is deceived by the propaganda element. By some means or other—perhaps through the behaviour of Francis Powers himself—the trial was partly lifted out of the contest of espionage and counter-espionage, and became an unintended revelation of the secret game carried on between the great powers of the East and West.

There must be competing international espionage organisations, with the chiefs known to one another, carrying on this continuous secret warfare. No one knows who the chiefs are. They know, and they are free to contest their brains against one another, and free to use the methods they choose. Unknown figures are conducting a secret warfare and they can do it without public criticism, or for that matter any criticism at all, except that which comes from their service superiors, "Thou shalt not fail".

The System on Trial

The Powers trial has put the wretched system on trial itself. It has probably grown up during the last decade and has ruthlessly inserted itself into the assumptions of the cold war. It is a mockery of freedom. On any showing it was a dangerous thing to send the American plane over Russia, and no one had a voice in the matter save those who sent it. Similarly it is a dangerous thing to send Russian submarines close to the American coast, for apparently submarines today can be as lethal in nuclear warfare as say a plane over Russia. But the man in the street has no voice in the matter. He is becoming a robot in the hands of men who can hand Francis Powers a piece of mysterious black cloth in the cloak-and-dagger fashion, and of those who can order the submarines to be where they are known to be, for no peaceful purpose.

Doubting the Wisdom

The man in the street has every right to be doubtful of the judgment and ability of these men. They might slip up. The Americans slipped up badly over the U2. In any case freedoms ought not to be handed over to intelligence services, and there is little doubt that they are. It is not for the unknown men to decide the tricks and the risks of the secrets of the hidden cold war, it is for the man in the street.

And this, of course, is true for the Russians. Every man-jack of them is probably indignant about the plane flying over his country. Who wouldn't be? But at the same time they must be aware of what is taking place from their side.

A Change

Out of the formality of the trial some special good might come. Francis Powers evidently let no one down in his bearing, and as far as can be judged those who tried him behaved in a manner quite different from the popular Western ideas of such affairs. A change of attitude has taken place in Russia. Humanity itself there is questioning itself and almost unconsciously putting the whole system of the divided East and West on trial. The stereotypes are breaking down, new men are appearing, and the new men, being forced to live in what is a new world, for them as for others, are asking questions in a new way. No one can escape from the note of interrogation that hung over the trial—for intelligent Russians as for anyone else; is this the way that sensible men ought to act? Must there not be something phoney in the whole cold war itself that leads to such ridiculous consequences.

An Independent View

It remains to be seen what the final result will be. But an independent view suggests that save for the fate of the American airman and that is sad, and may yet be mitigated, no real harm has been done. Sensible men everywhere have been able to put a whole system under trial, the system of espionage as it is conducted in the contemporary manner, and the system of the cold war that seems to have fastened itself upon a world that does not want it.

It is possible that a breach in the assumptions of that war has been made by the trial. It could become an indication of a change.

IMPORTANT REPORTS FROM HUCKLOW

Below appear two reports from two study groups of the Family Holiday Conference held at Great Hucklow early in August.

I. WORSHIP

THE approach made by the Rev. H. Lister Short was to ask for concise written answers to set questions as starting points for discussion. The first meeting began with the question :—"What is your main reason for going to church ?"

In the answers given there was found a surprisingly large element of common emphasis. In different ways all members spoke of public worship as a time of withdrawal, an occasion for taking stock, and of a heightened awareness of life.

The effective vehicle for this experience was prayer and thus we were led to an attempt to answer our next question :—"What happens in prayer ?"

Again, a surprising unanimity arose ; it was agreed prayer being a blanket term, it must be closely analysed. From our answers and from the leader's elucidations, it became clear that in our regular public worship there could be great value in the concept of prayer as a series of steps towards this sense of heightened awareness of life, of God, of things eternal. The steps could be specified in this way, firstly—we can profitably begin by emphasising an awareness of existence, an aliveness to our situation in life. Secondly—to illustrate the sense of belonging which we all felt arose naturally from this, the sense of participation in life, the feeling of being allied with God. From this would arise the conception of our feelings of responsibility for our part in life. Not until this point did we feel we could appropriately give vent to our feelings of inadequacy, the confession of our imperfectness, our frequent irresponsibility. Thus we are led to the final step of consecration—of offering ourselves to God, to life, as a blessed instrument of the divine will.

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From this arose discussion of the value of traditional language in commencing prayer. As we progress, however, to our own experiences, it becomes imperative to choose our own language, to speak directly and simply.

Here it must be noted that petitionary prayer was not dismissed out of hand. It had great value if used obliquely, in asking for concern, for capabilities, rather than for direct gifts from God. Even this direct asking in straitened circumstances must be recognised as a natural reaction of the religious individual.

So to the particular use of prayer in crisis ; in judgemental situations. Again our answers revealed that in these boundary situations, in events like death, severe illness, torture, adolescence, prayer produces stabilising and calming powers, a feeling of confidence, a sense of capability in dealing with an otherwise intolerable situation. This is much more likely to happen to the habitually religious individual.

As for the silent prayer which follows the ministerial prayers in our services, e.g., in Orders of Worship, this was regarded as a valuable time for dwelling on the sense of communion with God engendered by the spoken prayers. It should not be regarded as an opportunity for individuals present to offer their own unuttered thoughts which by implication were more relevant than the minister's. Thus a simple Amen was felt to be more appropriate than the long concluding collect. Of course silence at other times, in between items of worship, is of especial value.

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On the last evening we discussed the question "How far is our worship Christian ?" Here we all had to admit that we use Christian material much more than we would intellectually allow. Of course we go beyond Christianity, but our worship material is especially Christian in the sense that it is in line with the Jesus of the Synoptic gospels. Our emphasis on the beauty of nature ; on the good that is in man ; the joy that we experience and possess in this world ; the blessedness of experience; the spontaneity of the religious life,—these are essential elements of the ministry of Jesus expressed in our worship, and forgotten by many of those who worship the Christ.

The members will go back to their regular occasions of worship with a deeper spiritual insight into this corporate act. We reached no more than just over the threshold of discussion. We left out the discussion of family and daily worship, but this perhaps can be touched upon and discussed at a later Conference.

There is also the strong recommendation that local groups in churches could gain greater insight by the study of worship, and also by the creation of devotional study groups to explore ways of worship.

The worship we undertake must be from the basic response the individual makes to God.

II. WHAT SHALL WE TELL THE CHILDREN?

THE group's project was "What should we teach our children in Sunday School, Church and Home." Early discussion centred around such fundamental matters as the desirability of teaching the Bible, our Unitarian point of view, and of teaching children clear statements of belief. Other questions concerned teaching of Church history, national and local, the Unitarian heritage, other great world religions, and arousing in children an awareness of such problems as colour prejudice and the H-bomb.

The group held a vigorous discussion concerning the main object of the work with children in church and school, and came to the unanimous conclusion, strongly endorsed by the Conference in the answer to the group's first question, that the main object of the work with children is to fit them for satisfactory living.

A questionnaire embracing all the group's points was drawn up and discussed by the group. Most members thought that many of our children feel at a disadvantage in not having anything definite to quote about what Unitarians believe in comparison with other denominations. Simple affirmations were urged, but some felt the danger of fixed credal statements. One member stressed the need for emphasising our principle of freedom of thought. Some doubted the wisdom of teaching statements which the children could not understand, while others said that people always learned statements and meaning accrued in the course of time.

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There was a lengthy discussion on the question of the teaching of morals, and the group agreed that we should aim to get children to make their own moral judgements to become moral people, and we should avoid imposing a legalistic code upon them.

The group felt that Bible teaching was rather neglected in our Sunday Schools and that it should be used more, not to duplicate day-school teaching, but to build on it. Teaching must be up-to-date and in the child's own language. Complete honesty is required on the part of the teacher when such aspects as the Virgin Birth are being discussed. It was thought that the children should be encouraged to ask questions.

Stories of great men and women of the past were considered useful as illustrations of lessons.

It will be of interest to the Conference to know that this group discovered a unanimity in that each member was willing without hesitation to declare that our Unitarian faith made life richer. Therefore we have a responsibility to pass it on to children.

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Thirty-nine members of the Conference answered the questionnaire. They were markedly agreed that children should

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EMERSON'S FAMOUS ADDRESS

By David Milne

UNITARIANISM in New England, and Boston in particular, developed from the "liberal" churches within the then prevailing Congregationalist orthodoxy. Thus, in 1800, eight out of Boston's nine churches were "liberal". By about 1815 the liberals had begun to accept the label "Unitarian" formerly used by the "orthodox" as a term of abuse. Harvard University founded by the Puritans (1636), was "captured" by the liberals in 1805. As a result, Andover Seminary was founded to counteract this and the "moderates" allied with the "consistent" or full Calvinists. The liberals were therefore isolated and were forced to face the problem of organization. Were they to organize a new denomination or were they to have confidence that Unitarianism would sweep the country?

Immediately there was a divergence of opinion. The young men urged the former view and formed the American Unitarian Association (A.U.A.). The older generation—more steeped in Congregationalism and thus opposed to any form of central organization—were definitely against such a scheme and, broadly speaking, did not support the A.U.A. In Boston the older generation won the day. The commercial need for stability soon infected their religion and ossified into Respectability. To the young—too respectable. Theodore Parker wrote of this period "a church of old men goes to its grave. A church of young men goes to its work". By 1837 there are clear signs that the younger generation were in revolt against the materialism of their time and were tending to stress the inner life and the feeling values—warm and intuitive—which they found so lacking in the churches of their elders.

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In 1838 the thirty-five year old Emerson was chosen by the seven men in the Harvard Divinity School's senior class to deliver what we would call their valedictory sermon. Thus on Sunday evening July 15th he gave his now famous (or notorious) "Address" to an unsuspecting audience composed of the leaving students, their relatives, the tutors and a few "friends of the college". In all, there could not have been more than two dozen people—the maximum the chapel could seat. But, in an hour and a half, Emerson virtually undermined the Unitarian position so laboriously built up and resting upon the authority of the Christian faith as based upon the miracles of Jesus.

In the Address appear such passages as "He (Jesus) spoke of miracles; for he felt that man's life was a miracle, and all that man doth, and he knew that his daily miracle shines, as the character ascends. But the word Miracle, as pronounced by Christian churches, gives a false impression; it is Monster. It is not one with the blowing clover and the falling rain" Parker, ordained a few days before, was deeply moved on hearing this "Sermon on the Mount" as he called it. Emerson had sounded the trumpet—the call to arms. His generation responded. But the older Boston Unitarians not unnaturally thought that their position had been betrayed. Professor Andrews Norton, called by Carlyle the "Pope" of Unitarianism, rushed forward as their champion. Emerson, his former pupil at the Divinity School, must be put in his place! Besides, people would soon be asking if the Address represented the official Harvard doctrine.

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Thus Norton hastened to get in the first word and, writing to the "Boston Daily Advertiser", expressed the "disgust and strong disapprobation" with which the Divinity Faculty had heard Emerson. Naturally he dissociated the "highly respectable officers of that institution". But Norton had himself been one of the champions, some twenty years earlier, of the "liberal" party in its struggle to emerge from its Congregational and Calvinistic background to become "Boston Religion". Yet one can sympathise with him. Everything he had fought for and stood for was being challenged. Little wonder that his rage in print, unusual in those days, was to cause Parker to write "chaos has come again".

Yet the Address had the good effect of bringing the issue into the open. But, to the detriment of the movement, it also caused the taking of sides and the breaking away of the Transcendentalists. The New School, most vocal in the Transcendental Club, was in revolt. Once Norton had set the tone of the counter-attack "by the use of hard names and severe denunciations" with the object of checking "the free action of thought and the bold utterance of honest opinion", the defenders of the New School were quick to level the counter charge of undemocratic behaviour and inconsistency. "The only wise course", wrote Brownson in his Quarterly Review, "the only consistent course, for any man to adopt, who resolves to think for himself, is to respect the right to think for himself in every other man; and this too when that other man comes to conclusions different from his own, as well as when he comes to the same".

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In private it was debated whether Emerson could be called a Christian or whether Pantheist or even Atheist would be more apt labels. Norton's chance to counter-attack and express his views publicly came in July 1839, when he was invited to address the newly formed "Old Students' Association" of the Divinity School (as we would call it). "The latest form of infidelity"—the title he had chosen—"is distinguished by assuming the Christian name, while it strikes directly at the root of faith in Christianity, and indirectly of all religion, by denying the miracles attesting the divine mission of Christ". One who denied them denied in effect the existence of God and ought to leave the ministry. Norton had spoken. Since Emerson held aloof throughout, his case was championed by two young Boston ministers—George Ripley and Theodore Parker—both Old Students. Both at first wrote anonymously before coming into the open. Ripley, like Brownson, accused Norton of being undemocratic in clinging to the doctrine of miracles contrary to the majority view. But soon the Ripley-Norton controversy became sidetracked onto the merits and personalities of the German scholars and writers—the seedbed of the New School.

Parker therefore entered the fray (under the pseudonym of Levi Blodgett) to bring the argument back to its starting point—the value of miracles rather than their authenticity. "I need no miracle to convince me that the sun shines", he wrote, "and just as little do I need a miracle to convince me of the divinity of Jesus and his doctrines, to which a miracle, as I look at it, can add just nothing. Even the miracle of the resurrection does not *prove* the immortality of the soul." By now the sides had become defined and the parting of the ways reached. Emerson, who earlier had resigned his ministry, now gave up supply-preaching, dropped the title "Reverend" and stopped going to church. Ripley, protesting against the absurdity of the most heretical sect in Christendom bringing the charge of heresy against such of its members who saw it their duty to travel further along the liberal path, resigned from his church (January 1st, 1841). But Parker, to the great embarrassment of his fellow ministers, refused to resign—despite considerable pressure put upon him by them to do so. Ostracized by all but a few of his brother ministers he lamented in his diary "this is the nineteenth century! This is Boston! This among the Unitarians!".

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be taught worship of God, sense of wonder, morals, the Bible, the Unitarian attitude to Jesus Christ, lives of other great leaders; familiar material, such as the Ten Commandments, meaning and origin of hymns, history of their own Church and our movement, and something about other religions, was also desired.

There was a clear division over the matter of teaching clear statements of belief (20 for, 17 against) and over making children learn famous hymns by heart (16 yes, 19 no).

The group got the impression from the answers to the questionnaire that the members felt they belonged to the Christian tradition, and that it was this tradition, interpreted in the Unitarian sense, which should be taught to the children.

THE HAMMER AND THE FORGE

From a Centenary Sermon on Theodore Parker

By Stephen H. Fritchman

(Mr. Fritchman is the minister of the first Unitarian Church of Los Angeles)

ON May 10th the Unitarians of the world, and many other liberal religionists, including not a few unregenerated agnostics and atheists, honoured the memory of Theodore Parker of Boston who died on that day in 1860, and was buried in the Protestant cemetery outside the Pinto gate of Florence, Italy. It seems appropriate this morning that we collectively invoke the spirit of that giant reformer, possibly the greatest of the Unitarians produced to date on this soil of ours.

On this centenary of Parker's death every Unitarian minister will probably seek to array himself in the cloak of this latter-day Elijah, and hope, by some miracle, to ride in his flaming chariot of fire which Scripture tells us carried the earlier prophet to his just reward. And obviously I am not totally exempt from the temptation. I can imagine no exercise more profitable in early May, 1960, than for several hundred preachers of the free faith to look and sound as much like Theodore Parker as they possibly can. I only regret that the novelty of the effort may startle some of their congregations, and I fear that the exertion of the occasion may, for some at least, result in a fatigue from which they will find it embarrassing to recover.

This morning we can launch ourselves with one of the more celebrated passages of Theodore Parker, even if the fuel does not hold out for a permanent orbiting for the remainder of the sermon. Listen to Theodore Parker in his sermon on "Speculative Atheism", one of my long-time favourites: "I never despair of truth, of justice, of love, of piety. I know that man will triumph over matter, the people over tyrants, right over wrong, love over hate. Let the world have peace for 500 years. The aristocracy of blood will have gone, the aristocracy of gold will have gone also. The aristocracy of talent will have come. Then shall come the aristocracy of goodness which is the democracy of man, the government of all by all".

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Theodore Parker was indeed the hammer striking the anvil in the forge of 19th century America.

A Freudean analyst would probably trace a portion of my admiration for this great Unitarian to the fact that his very appearance gives one courage. Many of us less-favoured Unitarian ministers have rejoiced in his plain appearance, his unmusical voice, his awkward stance. Parker had few physical gifts to enhance his professional labours. He counted on reasoning, not fashionable rhetoric; on presentation of irrefutable facts, not sentiment and emotion, hard work not prestige of a profession. The true genius of this man can be measured, in part, by the fact that the religious views he advocated and which so disturbed his contemporaries have become the characteristics of their descendants. If we can do half as well, we shall be the most fortunate of men and women in this 20th century.

Theodore Parker was indeed the hammer of his generation. Many of his contemporaries wished he had never been born. One preacher in Park Street Church, Calvinist to the core, prayed before his congregation one morning, "Lord, place a hook in this man's jaw that he may be silenced". Parker often wrote sermons with a loaded pistol on his desk. He made up agendas for his expected days in prison. In Boston's Public Library recently I saw the original edition of his own legal defence for his trial in the fugitive slave case, a trial never held because the charges were dropped.

In his early years he used a pseudonym so that he might publish his bold heresies without reprisals being immediately taken by his clerical enemies. Parker used the quaint alias to first present his theological conviction that man has an intuitive religious faculty which makes all external props like miracles quite needless. He later openly advocated this opinion at length in his famous South Boston Sermon, now one of the classics of Unitarianism.

Many of his friends fled the ministry in the days of Unitarian "orthodoxy" in the 1830's and 40's, Ralph Waldo Emerson most notably. But Parker remained until hemorrhages condemned him to his sick-bed and consumption destroyed him at the age of fifty. He enjoyed the controversies and tensions of his profession. He reached out for its most arduous assignments . . . serving on a secret committee to aid John Brown's foray into the mountains of Virginia, writing 98 lectures a year to be delivered in lyceum halls across the nation, organising abolitionist societies and peace movements, hiding fugitive slaves, like William and Ellen Craft, and attempting unsuccessfully to secure the freedom of Thomas Sims and Anthony Burns. He felt a divine compulsion to cry aloud and awaken the slumbering conscience of his generation.

While his words were read across the nation on Monday mornings (unlike another minister of his age), he was still the pastor of his congregation in Boston's drafty Music Hall. He counselled the despairing, laboured with the discouraged, buried the dead. He preached a fifty-minute sermon at Music Hall at 11 o'clock on Sunday morning and then drove out to Watertown and repeated it on Sunday evening. He would often write 40 long-hand letters a day. His zeal for action and reform and education was boundless. In the Boston Public Library collection I saw his diaries, his committee files, his memoranda and notebooks. He was a geyser of creative energy, a perpetual fountain of ideas and proposals, a fire-brand in the night. His achievements shame us of today's pulpit—so often barren and so often empty echoes of voices long since dead.

He was a father-image for tens of thousands. His mind and conscience fortified a generation of men and women who needed strength to face the whirlwind which they knew was certain soon to sweep across the land . . . . the bloodiest in the history of warfare, the unparalleled fratricide of four millennia, which our bland professors glibly dismiss as "the war between the states".

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Theodore Parker can be a friend of incalculable assistance in times such as these. He is a prototype of the mature Unitarian. For all his faults, and they were several, he fulfilled much in his life that remains in most of us but formless aspiration or a First-of-January resolution. While psychology was still in its pre-scientific swaddling clothes, he taught men the peril of too much straining for perfection in the mind, while failing to take the first steps with the feet. He had a robust appreciation of man's physical resources for happiness and never let himself become too sophisticated to enjoy the basic pleasures of life. An outstanding intellectual of his age he never became so bogged down in ideas that he forgot the people who have little time for books, but whose valiant efforts keep the world running. He had a lively consciousness of those who toil, a fact which his more elite clerical comrades in Boston Unitarianism never forgave him, and for which they held him more guilty than his scepticism about the gospel miracles.

Above all else he was in love with life and its possibilities for all men. Before the dwarfing forces of modern industrialism which we know so well had done their work, before war and preparation for war became the consuming economic enterprise of the nation, Parker saw organised religion as the primary source of belittling man. And it infuriated him. Man was not made for dread alone.

Parker had a great respect for intellectual freedom as a fruit of natural religion and its postulates about man. He was quite possibly the best read man in America, even though the busiest reformer on the continent. He took for granted, as he did air and water and bread, the privilege of thought, unhampered, far-reaching, fertilised by the centuries and by the nations of living men. Out of this freedom he made a Unitarian religion that has been a lifting inspiration for over a hundred years.

His formulations in theology are not ours . . . . and he would not want them to be. He despised the custodians of metaphysics who swept the altar stairs and shielded the candles of orthodoxy in his time. The professors at Harvard and the clergy on Beacon Street equally resented Parker's call for a renaissance of naturalistic religion, a cleaning of the atmosphere

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BOOKS AND PERSONS

by John Rowland

A FEW weeks ago I wrote here of literary fashions, and of those neglected authors who would well repay an examination by present-day readers. I mentioned in that article a number of these men, and the result has been one or two very interesting letters, including a hint that a further suggestion as to the books which I regard as unduly neglected might provide readers with clues as to old books to look out for in the second-hand shops or in the lending libraries.

I mentioned Arthur Machen in that previous article. He wrote two volumes of autobiography which seem to me quite outstanding. I have never been able to understand why these have been so ignored. Entitled *Far-Off Things* and *Things Near and Far*, these give a fascinating picture of life in the Welsh borders nearly a hundred years ago, and of literary life in London at the end of the nineteenth and the beginning of the twentieth century. I knew Arthur Machen slightly towards the end of his life; he was an impressive figure, untroubled by the way in which his writing had been neglected. I am sure that any reader who manages to get hold of those two volumes will find them fascinating reading.

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Or—to take a very different figure—I wonder how many readers of these columns knows the work of Crosbie Garstin? Garstin wrote a trilogy commonly called *The Penhales*, of which the best book is I think the first—*The Owl's House*. This was included in the early Penguin Books; a bound edition was published some four or five years ago. I do not think it was widely noticed, but it is an adventure story which young and old can read with very real enjoyment.

These are fiction; but what about the religious field? Well, in 1932 there appeared a kind of autobiography on philosophic lines (it is a book very difficult to classify) called *But for the Grace of God*. It was written by J. W. N. Sullivan, a very odd figure who wrote books on such different subjects as atomic energy and the life of Beethoven. Sullivan was a fine writer; and in this autobiography he tried to work out his own attitude to life. It is not, on the surface, a religious book, but the religious feeling is there for all who can penetrate below the surface.

Very different are the Powys brothers. They were fashionable for a time—indeed, they became almost a cult. But the least known of them, Llewelyn Powys—wrote two books on religion which still seem to me worthy of remembrance and re-reading. *A Pagan's Pilgrimage* is a fascinating account of a journey through Palestine; *The Pathetic Fallacy* is the dream of a wistful agnostic, who cannot bring himself to believe in religion, but who, nevertheless, sees much of the emotional attraction that religion can bring. "Something of Christianity", Powys wrote, "will remain for all time, mystical and persuasive like the smell of the summer rain on a parched garden plot". One does not need to agree with all his ideas to feel that Llewelyn Powys was one of the great writers of his age. He died in 1939; is he remembered now?

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so that the sun could shine once more . . . the blazing sun of human intelligence.

His hymns were rich in feeling, dedicated to the dignity of man, yet cast in a theological dress we cannot don today with comfort. Theodore Parker, in his day, taught thousands that religion is not orthodox theology, not miracles and ritual, not the (assembled) and ecclesiastical—but a fresh, creative energy of the soul. He burst out in a consuming wrath against the ethical blindspots of the Calvinist conscience. He spoke for man, free and alive for other's freedom. One hundred years later he would shout again at the absurd formality and moral emptiness of our revival of religion. The churches again need such a luminous to blow.

A LAYMAN'S DIARY

August 7 (Sunday). After church this evening I had an interesting talk with Miss Gudrun Kierkegaard, who has been over here for the Cambridge conference of the International Union of Liberal Christian Women. Miss Kierkegaard's father is the minister of the Unitarian congregation in Copenhagen. The church was founded in 1900 as a spontaneous Danish venture, with encouragement from sources in Norway, the United Kingdom and Canada. Pastor Kierkegaard, who is 81, has been minister there for over 40 years, and he is only the second minister the church has had in its whole existence. At present he has no designated successor, but Miss Kierkegaard tells me that he has a firm faith that when the time comes for him to hand on his charge, a successor is bound to come forward, just as he himself came forward quite unexpectedly in 1918, when the first minister had to retire.

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The BBC Home Service tonight gave a radio portrait of Jacob Epstein which proved, to my mind, that there will always be some things which "steam radio" will do much better than television (at any rate, so long as the advertisers are kept at bay). One of these things is the reminiscent, conversational programme woven out of the recorded voices of a number of people talking about a man (recently we have had George Lansbury, Lowes Dickinson, Galsworthy, various fascinating Irishmen, and now Epstein), or an occasion (such as the General Strike of 1926). We heard the voice of Epstein himself talking about his portrait sitters ("I take on all comers, like a good pugilist"): Sybil Thorndike spoke of him prowling up and down the studio, keenly impatient to start on the job in hand: Mai Zetterling vividly described his technique—when she sat for him, it took him two full sittings to build up the *inside* of her "head" from tiny strips of clay before he could begin to compose the outline of her face. Television could not have bettered all this. Visual pictures were not needed: the words created them adequately.

It was surprising to learn that only three of his works were commissioned by a religious patron: the figure of Jesus for the restored Llandaff Cathedral, the St. Michael for Coventry Cathedral, and the Madonna and Child on the convent wall in Cavendish Square (which visitors to London can see easily, as it is only a minute's walk from Oxford Circus: and once you have seen it, you never forget it).

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August 8. It is a pleasure to turn the pages of this month's *Non-Subscribing Presbyterian* (obtainable from The Glebe, Dunmurry, Co. Antrim, price 6d., post free). It has very friendly reviews of three recent Lindsey Press works: *Essays in Unitarian Theology*, the Rev. John Kielty's Manns Lectures on *British Unitarianism, Past, Present and Future*, and the Rev. S. P. Whitehouse's *Towards a New Theology*. Mr. Whitehouse's Essex Hall Lecture comes in for a little criticism, it is true; but the reviewer atones for this by calling it "most stimulating, refreshing, scholarly and readable, well worth purchasing and earnestly perusing", which is certainly praising with very faint damns, indeed. It appears that the *Daily Telegraph* article on Servetus and Calvin by the Dean of St. Paul's, which I mentioned recently, has also been printed in the *Belfast Telegraph*, and that supporters of Servetus (notably Dr. H. J. McLachlan) have had some difficulty (as the Rev. W. H. Cordell did in London) in getting a fair share of the correspondence column. Altogether this has been a "hands across the sea" number of the *N.S.P.*

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August 9. Last Saturday Gordon and Jamie went off with their Scout Group for a fortnight's camp in the Peak District—Gordon as Camp Quartermaster (so they won't starve), and Jamie as a junior member of the Otter patrol. Today we have had a laconic card from Jamie, informing us that they arrived at Sheffield three days ago, at 1.12 p.m. I think that is what it

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Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Humanism and Theism

Sir: Referring to recent correspondence in *The Inquirer*, impartial consideration suggests the following line of thought.

If there were no God, man would be answerable for his conduct only to society and to himself.

To ensure its own welfare and avoid anarchy, society would find it necessary to enforce rigorously laws governing conduct, imposing punishment for breaches and, possibly offering reward for observance. Morality would depend on self-interest and compulsion.

With no future life to look forward to or to prepare for man would be dependent for happiness on the pleasures to be derived from his senses and other physical and intellectual equipment. Altruism—care of others—need not extend beyond instinctual parental responsibility; it need not apply to the sick, needy and weak generally, the plight of the underprivileged would not appeal and the sum of the world's misery would be greatly increased. Jungle law—the survival of the fittest—would naturally prevail and the weak and sickly left to die. Care for others—a Christian ethic—would not be recognised; parental love and claims of kinship would be the natural limit, lacking purpose or reward for anything more.

Human progress would be measured only by rise in standard of living and personal comfort. Only the incentive of personal advantage or reward would operate; things of the spirit on which human happiness largely depend would play no part. The eternal verities—Truth, Goodness and Beauty—would have no roots; Truth would be simply factual knowledge disclosed by scientific research for purely material ends. Beauty—appreciation of Nature's wonders and of Art—would, as with other animals, have no aesthetic appeal; Goodness would be just conformity with law and of value only for its utilitarian advantages and personal satisfaction.

Man without God and a purpose higher than himself would be little better than an animal concerned with his own existence and adaptation to environment. Any incentive to unselfishness would extend only so far as it would contribute to his own peace of mind and personal comfort. Selfishness would eliminate or warp genuine kindliness of personal social relations and lead to a state of aloofness and suspicion that would end in frustration and unhappiness.

It is difficult to see how a non-God-believing humanist could find a spiritual home with any God-fearing religious community.

Bexhill-on-Sea. Yours faithfully, T. Kelly

Sir: As a new convert to Unitarianism and, indeed, to religious faith that can be called such, I am interested in the discussion about the possible sphere of influence in the movement of humanists and of others verging on agnosticism.

I should have thought that belief in a personal God would have been a *sine qua non* for ministers, if not for rank-and-file members. It is surely our knowledge that our personality or consciousness is a microcosm which must have a macrocosm that is one of the chief elements in our faith.

If I have understood anything of the work of Teilhard de Chardin its value is presumably in its emphasis on "personalisation" as the great end-product of cosmic evolution. I should have thought this to be indisputable. But if we agree with the great Frenchman surely we shall not deny personality to the prime force in evolution.

Naturally this will not satisfy those who are given to a kind of pantheistic reverie before the mystery of the universe. In any case, this appears to be a component of many of our moods. But pantheism is hardly an end in itself. It appears to me to contain dangers of an anti-social or quietistic kind.

My apprehension is lest people who hold non-deistic views should begin to set the tone of discussion and pronouncement in important sectors of the movement. I hope it will not be thought that I deprecate their presence, or that of any human being. I was too recently an unbeliever for me to call for exclusion of people who are struggling towards the truth—as they glimpse it.

Norwich. Yours truly, Ronald Spathaky

"The Word and the Deed"

Sir: In your editorial, "The Word and The Deed" you tell us that in the secret places for religion today many feel the need for a crusade to "find the true bridge between the heart and mind". Julian Huxley in his book "Religion Without Revelation" puts the dilemma into these words, "There must be many who are profoundly dissatisfied with the present state of affairs, in which the spiritual values of religion are in large part still in possession of the organised churches, while these same churches have lost all claim to the intellectual values;"—and then goes on to ask "why the tradition of religion, the hallowed beauty of the buildings, and the solace of religious service should be the vested interest of a creed which is intellectually and socially outworn" This surely is the "continuous religious debate to which your editorial makes reference, and which you claim takes place within the columns of your paper.

There must be many like myself to whom the tension of the debate seems to be the very stuff of our inner selves. It is the commerce of that "mystery of life" for which, as Dr. Mervyn Stockwood told us, his friend Aneurin Bevan had such a profound reverence.

This it is that draws us to your paper with irresistible attraction. We feel that in its pages we experience the "hallowed beauty" of the "debate"—We take part in the lovely agnostic worship of the spirit of truth, which is indeed the "religious service" of perfect freedom.

Worthing. Malcolm Rutt

News of the late Rev. Vint Laughland desired

Sir: I am writing a history of Pembroke Chapel, Liverpool (1838–1931) where the Rev. T. Vint Laughland was minister from 1920 to 1924. Mr. Laughland had previously held pastorates at Unity Church, Islington, and Unity Church, Sheffield and, after his stormy ministry at Liverpool, emigrated to Canada in 1924. As I have been unable to discover anything about his career after that date, I should be very grateful if any *Inquirer* reader could furnish me with relevant information or even indicate where such might be found.

34, Craig Walk, Alsager, Nr. Stoke-on-Trent. Yours faithfully, Ian Sellers

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(continued from previous page)

says, anyway, so far as we can decipher it through the raspberry-ade into which he thoughtfully dipped it before (or perhaps after) he apparently ground it into the mud of a wet field with hobnailed boots. If previous years' form is anything to go by, wireless silence will now be observed until they join us at the seaside on Saturday week, proudly producing, like the one-talent man in the parable, intact packets of stamped postcards which Camp Instructions required them to *take*, but not (as they will accurately point out to us) to *use*. Our friends always tell us that when *their* boys go to camp they send back an unending flow of letters and postcards, full of absorbing gossip and information. Hmm . . . I wonder.

★

August 10. Picture postcard from Gordon: "We have arrived safely. I do not know whether Jamie has posted a P.C. to you." We had rather gathered that a Camp Quartermaster was too exalted a being to talk to a Junior Otter, and this seems to confirm it.

★

August 11. Today's *Listener* prints a talk (which I heard with great interest last week) by the Rev. Gilbert Cope, Tutor in Theology, Birmingham University, who has been to Oberammergau. Tactfully—well, hardly even tactfully—he implies that the Passion Play, as it is now performed, is a woodenly-directed, sentimental production, virtually unrelated to the original mediaeval play, and almost devoid of any real significance. (The talk was given in the Third Programme, which is not subject to the *nihil obstat* of the Central Religious Advisory Committee.)

I have never been to Oberammergau, and my sole knowledge of the play is derived from a lantern lecture I once experienced when I was at school. It was given by the headmaster, illustrated—if that is the word—by slides of the 1920 performance which had been reposing for a number of years in a damp attic: the only picture I remember with any clarity was that of Judas Iscariot, who, while the slide was on the screen, became slowly endowed with a pair of wings, by some accident of condensation. We all applauded. This gratified the Head, who could not see the screen from where he was standing.

It will be appreciated that I am not well qualified to comment on Mr. Cope's talk, but I imagine that there is substance in what he says, and that it is a good thing that a "main stream" theologian has stood up and said it.

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 28, 1960

ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6, Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. MARLEY THOMAS
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Supply
ALTRINCHAM, Dunham Road Chapel, 11, Rev. T. W. ROBERTS, 6.30, Rev. STANLEY MORROW
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30, Rev. W. J. WHARTON
BIDDLE GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. R. TAYLER
BILLINGHURST, Free Church, High Street, 11, Mr. KEITH HILL
BIRKENHEAD, Unitarian Church, Borough Road, 6.30 (September 4) Mr. F. A. FITZPATRICK
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. JOYCE HAZLEHURST
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHERVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Supply
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Rev. DUDLEY RICHARDS (Recording).
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Supply
BRIGHOUSE, Unitarian Chapel, 11, Rev. G. RAWDALL JAMES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Dr. JEREMY GORING
BRISTOL, Oakfield Road, 11, Dr. JEREMY GORING, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. BENJAMIN GILL
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Mr. V. C. RADMORE
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. RHYS JOHN
CHATHAM, The Church of the Great Compassion, Hammond Hill, 3, Mrs. INGE HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. JOHN M. QUINE
CHESTER, Matthew Henry's Chapel Trinity Street, 11, Miss MITCHAM, 6.30, Rev. W. J. MCELDOWNEY
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHESTERTON CHAPEL, Ashbourne, 10.45 and 6.30, Rev. KENNETH TUDOR
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CRICKLEWOOD, Unitarian Church, Hermitage Street, 11 and 6.30, Rev. WM. MILLAR
CROYDON, Free Christian Church, Friends Road, 11, Rev. J. P. CHALK
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. VISCO
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VINEY
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FINDLEY
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. P. C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WESTERDUIN
DUNDEE, Unitarian Church, 51 Commercial Road, 11, Mr. WM. WANN
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW
EXETER, George's Chapel, South Street, 6.30, No Services during August
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. G. S. WHITE
GLASGOW, Flowden Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUINE
GORLESTON, Mariners Church (Portuguese), 6.30, Rev. G. MABEL BEARES
GUILDFORD, Ward Street Church, 11, No Service
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Mr. PETER JONES
HALIFAX, Northgate End, 10.45, Rev. J. B. TOWERS
HASLEMERE, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
HASLEMERE, Great Meeting, Bridge Lane, 11 and 6, Rev. E. A. DAVIES
HASLINGDEN, Wellbeing Road, 11, Mr. A. G. HARVEY
HASLINGDEN, Princes Street, 6, Supply
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEGG
IPSWICH, Market Place, Unitarian Chapel, 6.30, Rev. MAURICE BEVERIDGE
KIDDERMINSTER, New Meeting House, 11, Mr. D. GOODYEAR, 6.30, Women's League
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. JOHN HOULTON
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Road Street, 11 and 6.30, Rev. M. C. HARRIS
LEWES, Westgate Chapel, 11, Rev. JOHN KELLY
LIPTON, High Street, Unitarian Chapel, 6.30, Rev. H. W. KINNIBURGH
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TURNBULL
LIVERPOOL, Brunswick Free Church, 11, Rev. C. A. PEERS
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KING MORRISON
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. E. BUTLER
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. PEERS
LIVERPOOL, Hope Street, 6.30, Mrs. S. E. BUTLER
LIVERPOOL, Ullet Road, 11, Rev. E. ROSS SWEET
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LEWIS
LONDON, Blackfriars Unitarian and Stamford Street Chapel, 6.30, Mr. JAMES WILSON
LONDON, Bloomsbury, Fitzroy Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. W. M. LEWIS, 6.30, Mr. S. E. MARTIN
LONDON, Finsbury Park, Upper Lane, 6.30, no Service
LONDON, Golders Green, Hoop Lane, 6.30, Mr. KEITH HILL
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. E. I. GRIFFITHS
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill, Unitarian Church, 11, Mr. C. S. DENEY
LONDON, Island Road, 11, Sunday School, 6.30, Mrs. A. D. MITCHELL
LONDON, Islington, Upper Street, 6.30, No Services during August
LONDON, Kilburn Unitarian Church, Quex Road, 11, No Services during August
LONDON, Lewisham Unitarian Church, High Street, 11, Councillor F. H. WILLIS
LONDON, Mansfield Street Church, Rathbone Place, 6.30, Rev. ARTHUR PEACOCK
LONDON, Richmond Free Church, Ormond Road, 11, Rev. R. H. BARTRAM
LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Dr. HERBERT TAYLOR
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. E. JENKYN
LONDON, Wood Green, Unity Church, Noverton Road, 6.30, Rev. E. G. LEE
LOUGHTON St. Antony-in-the-Wilds, Chenning Road, 11, Rev. R. W. HUNTER
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MADELEY, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. T. R. COOK
MANCHESTER, Failworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Supply
MANCHESTER, Monton Church, Eccles, 10.45, Mr. EILEY, 6.30, Mr. BEAUMONT
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Miss F. J. HUMPHREY
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (September 4), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willbraham Road, Cheetham-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Bamhill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. ALLEN KIRBY
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NEWPORT, ISLE OF WIGHT, High Street, 6.30 (also 11, 1st Sunday in the month), Supply
NORTHAMPTON, Kettering Road Church, 6.30, Rev. H. L. SHORT
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Mr. C. V. WALTON
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Supply, 6, Rev. G. W. PITTS
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DURRELL
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STURROCK
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. J. WILLIAMS
RINGWOOD, Hants, The Meeting House, 6.30, Rev. FRANCIS TIBBY
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. L. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Ashtonian Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, No Service
SHEFFIELD, Pulwood Old Chapel, 11, Supply
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ADA TOMLIN
SHREWSBURY, High Street, Unitarian, 11, Mr. G. J. EVANS
SOMERTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. E. G. GREEN
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Mr. G. E. PRENTICE
SOUTHPORT, Portland Street Church, 11 and 6.30, Supply
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOCKTON-ON, Presbyterian Unitarian Chapel, 11, Rev. C. SHEPPARD
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWANSEA, Pentwyn Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWINDON, Swindon Hall Road, 6.30, Miss D. JOHNSON
TAUNTON, Mary St. Chapel, 11, Supply
TEDDINGTON, Old Meeting House, Ashfield Road, 6.30, Rev. G. EMMETT
TORRINGTON, Unitarian Church, 10.45, Mr. H. VARLEY, 6, Councillor G. E. HELMOT
TORQUAY, Unity Church, off The Terrace, 11, Rev. CHARLES EATTON
TROWBRIDGE, Cowgate Unitarian Church, 6, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Mr. L. EVANS, 6.30, Mr. J. C. TURNER
WARRELL, Unitarian Free Church, Seaford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MARTIN
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month) Mr. C. S. DENEY
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. J. K. MORRIS (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. F. COTTAM, Supd, No Service
YORK, St. Saviourgate Chapel, 6.30, Rev. W. T. WILLIS

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SYDNEY, New South Wales, Unitarian Church, 185 Pitt Street (off College St.) 7.15, Rev. D. W. EDMONDS, Manse Telephone LX 5921
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARCH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 10.30, Rev. CHARLES W. EMERY
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550, Tenth Avenue West, 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. WILSON
WELLINGTON, Services suspended—Enquiries—Mrs. Warren, Tel. 44-252

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All letters and communications for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.
Subscription Rates: £1 6s. 6d. per annum (post free).
Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.
Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7259 Editorial: EUS 2912.

THE REVISED HYMNAL

By the Secretary of the Committee

CONSIDERABLE interest having been aroused in this subject, it may be that a little interim information would be welcomed. The editorial committee of seven, representing a fair balance of lay and ministerial experience, and a right proportion between older and younger viewpoints, has done a good deal of preparatory work, but the end is not yet. Instructed by the Council of the G.A. to produce a smaller book (500 hymns), they have received from many individuals and a few congregations, in response to an open invitation, lists of hymns that these correspondents think might now be discarded. Paying due regard to this, they have arrived at their own consensus of opinion concerning nearly a couple of hundred hymns that may be quietly dropped today. Had they blended together numerically all the submitted lists, from the extreme right to the extreme left, very few hymns would have survived; which is perhaps not surprising!

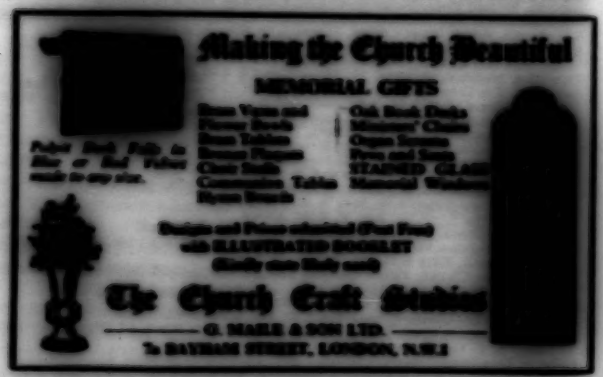
On the other hand they have at present about fifty hymns from other books, listed for inclusion; vague talk about the abundance of suitable "modern" compositions proves somewhat illusory when investigated, and even the youngest members of the group are surprised at some of the suggestions received. The committee agreed at the outset that hymns introduced from elsewhere must come up to the standard of the best that they proposed (often with reluctance) to eliminate; surely a sound criterion. This applies also to a considerable number of new and original compositions sent in; in judging these, knowledge of authorship was withheld until a provisional estimate of their merit was reached, pending final decisions.

The committee has unanimously adopted the policy of being rather more conservative in retaining hymns by Unitarian authors than in dealing with the rest. After all, this is to be a denominational hymnal. Some correspondents urged another rule upon them, viz. that all "orthodox" hymns which have suffered some alteration to make them harmonize with Unitarian worship should be excluded. The committee unanimously declined to be bound by any such hard and fast rule in regard to hymns which, on general grounds, they feel that our community would not wish to lose.

In general, as regards both the elimination of old and the introduction of fresh material, the ruling principle being followed is to reduce the number of hymns of personal intimate piety, and to increase the proportion of hymns expressive of the common worship and social aspirations of a free religious fellowship.

From Australia

Sydney.—The minister, the Rev. David W. Edmunds, writes to say that the congregation has raised over £78 for the World Refugees. "Everyone was very pleased about it."



Death

Pellitt.—On August 19th at his Home, 42, Garners Lane, Davenport, Stockport, Charles, aged 91 years, the dearly loved husband of the late Julia Pellitt.

Printed by SOUTH ESSEX RECORDERS, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester: Wholesale: JOHN HEYWOOD, Deansgate. Saturday, Aug. 27, 1960